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ABSTRACT

This curriculum unit introduces students to the long and complex history of American Indian-White relations in the area that is now Wisconsin. Five historical narratives cover: (1) a general background to Indian-White relations, initial culture contact, and items of cultural exchange; (2) trade, peaceful relations, and intermarriage between the Ojibway and Menominees and the French; (3) sovereign Indian nations (Ojibway, Menominees and Potawatomi) and European power politics in the 1700s; (4) Wisconsin Indian tribes (along with relocated New York Indians--Stockbridge Munsel, Oneida and Brotherton) and the United States from 1776 to 1900, establishment of reservations, and land allotment; and (5) 20th century issues in Indian-White relations, termination, specific treaty rights, and self-determination. Each narrative is accompanied by a student worksheet that contains definitions and questions. This document also contains guidelines for instruction, a historical overview and list of major points for teachers, a list of 10 selected readings for teachers, tribal contacts, definitions of key concepts, and suggestions for dramatic role-playing to develop students' sense of historical empathy. (SV)

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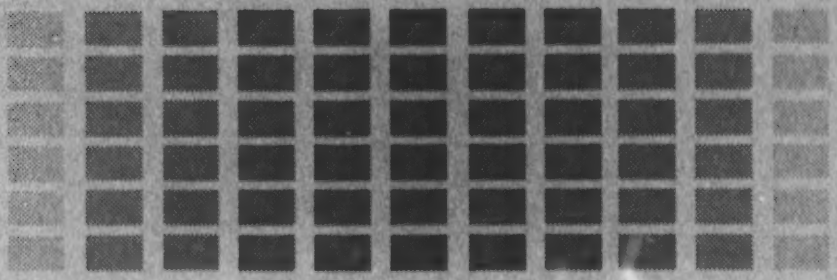
Indian-White Relations
Historical Foundations



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Indian-White Relations:
Historical Foundations

Wisconsin Woodland Indian Dissemination Project

Susan Dion

1990

Bulletin No. 0407

This curriculum unit was developed in the School District of Rhinelander with Indian education grant funds. Special thanks go to the American Indian Language and Culture Education Board and other knowledgeable members of the Indian community for editorial review.

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Indian-White Relations: Historical Foundations

Teacher Information Sheet

Guidelines for Instruction

To ensure understanding, it is important that the teacher review the materials carefully prior to the scheduled class or classes. Advanced planning will allow the teacher time to contact and schedule guest presenters who are invaluable in introducing students to Wisconsin Indian tribes and Indian-white relations. Guest presenters can humanize and illustrate the ongoing reality of contemporary American Indian life and Indian-white relations. Guest speakers from Wisconsin tribes are often the most effective "tool" in dispelling myths and eradicating any prejudices the students might hold. A list of contacts is included for your review.

Both the historical overview for teachers and the historical narratives for students are relatively brief. Thus, it is important for the teacher and the student to recognize that this unit is merely an introduction to the historical foundations of Indian-white relations. The history is long and complex; it involves numerous tribes who have resided within the present geographic area of Wisconsin, European powers and peoples, and the U.S. government and its citizenry. To enhance the awareness of the richness and diversity of relationships between Indian and white peoples, students should be encouraged to read recent newspaper articles focusing on Indian-white relations and to visit the school or local library to identify and explore additional resource materials. A field trip to visit a local tribal community would provide an excellent opportunity for students to engage in dialogue with tribal leaders, educators, and peers. Protocol dictates the necessity of advance planning in recognition that tribal leaders, like mayors and governors, are often very busy.

The unit includes many materials that can be used as is or adapted to meet the needs of the specific classroom. Because class time is limited, few teachers will choose to use all of the materials provided. It is recommended, however, that all students read the *Historical Narratives* (five sections) and *Key Concepts*. It is also strongly recommended that a guest speaker be included as part of the study. In addition, a teacher may select one or several activities and worksheets to integrate into the teaching plan.

Indian-White Relations: Historical Foundations

Teacher Information Sheet

Historical Overview

Read the five Historical Narrative sections closely. Note that Indian-white relations have a long and complicated history. Be aware that the narratives provide an introduction to many issues and they are not intended as an in-depth study.

Historically, there have been many changes and differences in Indian-white relations. Assist students in understanding the following:

- The "shock" of contact between the hemispheres
- Cultural differences between Indians and Europeans
- The use of land and the conflicts over its use and control
- The positive relations between Wisconsin tribes and the French
- The negative implications of British success in the French and Indian War
- The causes of Pontiac's war of independence
- The role of Indian peoples in the American Revolution
- The U.S. policies toward Indians (reservation, removal, allotment, self-determination, and termination)
- The superior place of treaties in the American legal system
- The variations in Indian-white relations over time (for example, from intermarriage to armed violence)
- The perseverance of tribal identity in the twentieth century

Whenever possible, draw in materials that relate to contemporary Indian-white relations. Treaty rights are an especially complicated and heated issue in Wisconsin. Encourage students to explore and study the history carefully.

A list of recommended readings for teachers is included for your use.

Indian-White Relations: Historical Foundations

Teacher Information Sheet

Selected Readings

The following is a selected, brief list of additional readings and resources for the teacher:

Bibliographic Guides

Prucha, Francis Paul. *A Bibliographical Guide to the History of Indian-White Relations in the United States*. Chicago: University of Chicago Press, 1977.

Prucha, Francis Paul. *Indian-White Relations in the United States: A Bibliography of Works Published in 1975-1980*. Lincoln, Neb.: University of Nebraska Press, 1982.

Documentary Source Material

Prucha, Francis Paul, comp. *Documents of United States Indian Policy*. Lincoln, Neb.: University of Nebraska Press, 1975.

Turner, Frederick W., ed. *The Portable North American Indian Reader*. New York: Viking Press, 1974.

General Background

Deloria, Vine. *God Is Red*. New York: Dell Publishing Co., 1973.

Gibson, Arrell. *The American Indian: Prehistory to the Present*. Lexington, Mass.: D. C. Heath, 1980.

Momaday, N. Scott. *American Indian Authors*. Boston: Houghton, Mifflin Co., 1972.

Pevar, Stephan. *The Rights of Indians and Tribes* (an American Civil Liberties Union Handbook). Toronto: Bantam Books, 1983.

Wisconsin Indian History

Danzinger, Edmund. *The Chippewas of Lake Superior*. Norman, Okla.: University of Oklahoma Press, 1978.

Lurie, Nancy. *Wisconsin Indians*, second edition. Madison, Wis.: The State Historical Society of Wisconsin, 1980.

Indian-White Relations: Historical Foundations

Teacher Information Sheet

A Note on Word Usage

As you may be aware, the use of the terms "Indian" or "American Indian" stems from an historical misnomer. In past years, other terms have been suggested and used when referring to the native (indigenous) peoples of the Americas in a general, nonspecific way. Such terms have included "Amerindian," "Native American," "native peoples," and others.

In this unit, I refer to specific tribal group names whenever appropriate. However, I have elected to use "Indian" and "American Indian" when generally referring to native peoples. Although sensitive to the debate regarding the European origins of the terms, they remain the most commonly accepted by native organizations, writers, and individuals. They also tend to have a clearly understood definition for all American people, whereas some of the newer terms have multiple meanings and confusing denotations. In addition, I have chosen to use "American Indian" and "Indian" to remain consistent with the terms used by the Wisconsin Woodland Indian Dissemination Project.

Indian-White Relations: Historical Foundations

Teacher Information Sheet

List of Contacts

Tribal Offices

- Forest County Potawatomi
  P.O. Box 346
  Crandon, Wisconsin 54520

- Wisconsin Bands of Chippewa (Ojibway)

  Bad River Band of Lake Superior Chippewa
  P.O. Box 39
  Odanah, Wisconsin 54861

  Lac Courte Oreilles Band of Lake Superior Chippewa
  P.O. Box 2700
  Hayward, Wisconsin 54843

  Lac du Flambeau Band of Lake Superior Chippewa
  P.O. Box 67
  Lac du Flambeau, Wisconsin 54538

  Red Cliff Band of Lake Superior Chippewa
  P.O. Box 529
  Bayfield, Wisconsin 54814

  St. Croix Tribe
  P.O. Box 287
  Hertel, Wisconsin 54845

  Sokaogon Chippewa (Mole Lake)
  Route 1, Box 625
  Crandon, Wisconsin 54520

- Menominee Indian Tribe
  P.O. Box 397
  Keshena, Wisconsin 54135

- Oneida Tribe of Indians of Wisconsin
  P.O. Box 365
  Oneida, Wisconsin 54155

- Stockbridge-Munsee Band of Mahican
  Route 1
  Bowler, Wisconsin 54416

- Wisconsin Winnebago
  P.O. Box 311
  Tomah, Wisconsin 54660

Additional Contacts

- Local colleges often have a Native American or American Indian studies program. Faculty members and other resource people can be contacted through these programs.

- Historical and art museums often have sections devoted to the culture and history of American Indians. Check with museums regarding field trips and classroom speakers. The Lac-du Flambeau, Oneida, and Stockbridge-Munsee tribal museums, among others, provide a wealth of information for visitors. Check in advance regarding field trips and speakers.

Historical Narrative I

I. *General Background of Indian-White Relations in America*

The continents that we know as North and South America were inhabited long before European explorers like Christopher Columbus or Father Marquette began their travels. Sometimes we think of Columbus as the "discoverer" of the Americas. However, if you had been living someplace in North or South America in 1492, that idea would have seemed a bit odd to you. After all, you had been born here and knew about the land and its natural resources. You knew your long family history and were aware of your people's traditions involving trade, religion, diplomacy, and government. Your existence could not be called a discovery from your point of view. For you, meeting people from Europe and Africa would be a discovery.

When Europeans began to explore various parts of the Americas almost 500 years ago, the information they related back to their homelands was truly astounding. They shared news of unusual plants, unknown foods (corn, tomatoes, potatoes), medicines, and the unique Indian peoples and societies with whom they came in contact. The richness and diversity of North and South American cultures and peoples were a discovery for the Europeans. Similarly, the native peoples of the Americas (incorrectly labeled "Indians" by Columbus) shared information with each other about the material, equipment, horses, eating and drinking habits, diseases, and customs of these white strangers and their African slaves. This exchange between American Indians and the Europeans and Africans is known as the Columbian Exchange.

After centuries of separate development, hundreds of different Indian nations began to come in contact with peoples from European and African nations. To understand how unusual this was, think about what would happen today if a team of space explorers from Earth unexpectedly discovered a planet inhabited by new peoples and their societies. The Earth explorers would seem very different to the planet's people, just as the planet's people would seem different to the Earth's explorers. What would happen in the contact between the two worlds? Would food be exchanged? Would new diseases enter each world? Would we learn about each other's governments, religions, and other customs? Would we have peaceful diplomacy or would there be violence and war? For everyone involved, this new contact would be surprising and a bit frightening.

Contact between Indians and Europeans, or Indian-white relations, began in the late 1400s and continues today. That contact has been marked sometimes by attempts at understanding and sharing, at other times by terrible misunderstanding, greed, and violence. For example, the Wampanoag Indians helped the Pilgrim families who arrived from England in 1620. The two leaders, Lassasoit of the Wampanoags and Governor Bradford of the Pilgrims, respected each other and kept a strong alliance. The early relationship between the Wampanoags and the Puritans was one of mutual accommodation. They adapted from each other. Other relations between Indians and whites were not like this. In 1519, the Spanish explorer Cortes led an extremely violent group in search of gold, wealth, and power in Aztec Mexico. Cortes wanted to conquer the Indians, claim their land and all of the riches. His attitude and actions led to much conflict with Indian peoples.

It is important to recognize that the history of Indian-white relations is long—almost 500 years! It is also important to understand that there has been much diversity in Indian-white relations. Section II of this unit will look at Indian-white relations in Wisconsin and describe the relations between the Woodland tribes and the French.

Student Worksheet #1

I. *General Background of Indian-White Relations in the Americas*

Work on the assignments below after you have read Section I.

A. *Definitions*—Each word or phrase listed below has been used in the reading. Explain what it means.

1. traditions:

2. natural resources:

3. diplomacy:

4. Columbian Exchange:

5. alliance:

6. mutual accommodation:

7. adapt:

B. *Questions*—Answer each question briefly.

1. Why could we say that Columbus did *not* discover the Americas?

2. What kinds of things did Europeans and Indians learn about one another?

3. How have Indian-white relations varied throughout history?

4. Give two examples of the Columbian Exchange.

Historical Narrative II

II. *Wisconsin Tribes and the French*

The area that we think of as Wisconsin was the home to American Indian peoples long before Europeans arrived. Indians lived in a number of different village communities throughout the area. The actual places, however, might change with the seasons. There were several bands of the Ojibway (Chippewa) and the Potawatomi. There were also the Menominee, Winnebago, Sac, and Fox. Each tribe had its own history, language, religion, form of government, and system of political alliances with other tribes.

Each tribe (and its various bands) relied upon the natural resources available for food, clothing, housing, and for developing tools and household items (such as baskets, knives, and scrapers). To meet their basic needs, tribal people would gather, hunt, fish, harvest rice, and, in the case of the Winnebago, farm. They also would trade with each other and with more distant tribes to acquire other items. For example, the Menominee often traded with the Ottawa who lived further north. Each tribe had developed an economy tied to the cycle of the seasons and to the local natural resources of the land. Land and nature were revered because they sustained life.

In the 1600s, the tribes in Wisconsin were approached by French explorers, traders, and missionaries. This began contact between Europeans and Indians in the region. Both Indian and French people saw advantages to having a trade alliance. Each had items the other considered useful. For example, French fur traders were interested in forming a trade relationship with various bands of Ojibway (Chippewa) because the Ojibway were skillful trappers and hunters. The French fur traders and wealthy businessmen came from a money economy and hoped to make a large profit by selling the furs in Europe. The Ojibway, on the other hand, were interested in French trade items that were both new and useful to them. Such items included metal cooking utensils and tools, weapons, blankets, clothing, and beads.

Trading between a tribe and the French produced very complex Indian-white relationships. Trade not only had an impact on the economy and material life but also affected the political, social, and religious practices of the French and Indian societies involved. Politically, the French wanted the Indian leaders to *support* fur trade. Indian leaders considered the issues involved. The idea of hunting and trapping for more fur than the tribe needed was an alien concept. Some Indians resented French interference in the politics of the tribe, while others used trade relationships with the French to enhance their status within the tribe. In Potawatomi bands, for example, new leaders often rose to power because of successful trading with the French. New Potawatomi bands formed, migrated, and developed alliances based on the fur trade. The French-Indian fur trade fostered a *mutual interdependence* because the French were economically and militarily dependent upon the tribes, while the Indian tribes became economically and politically intertwined with the French.

As the French fur traders set up posts, they adapted to an Indian way of life. Indian women and French fur traders married and raised families. French names were adopted. For example, "St.

Germaine" and "Cadotte" became prominent within the Ojibway (Chippewa) bands. There was a blending of two worlds, two cultures, and two understandings. Intermarriage (between Indians and whites) further strengthened ties between a particular tribe and the French during the 1600s and the first half of the 1700s. During this time, Indian cultures remained very strong and powerful.

A new religion also was introduced to the tribes by the French missionary priests. It is important to remember that each tribe already practiced a religion that was an extremely significant part of a person's daily life. At the time of the French-Ojibway contact, for example, both peoples were religious but followed different religious traditions and practices. The French priests hoped to convert the Indian peoples in Wisconsin, as well as in other places, to the Catholic faith. In fact, various religious orders were often given "territories" by the government within which they were free to "convert" the so-called pagan tribespeople. Indian peoples, as individuals and tribes or bands, varied in their responses. Very few Potawatomis became Catholic in the early period, although they had strong political and economic ties to the French. Many Menominees, on the other hand, did convert, even though they were not as involved with the French politically or economically. Historians believe that when Indian peoples converted to a European Christian faith, such as French Catholicism, they often continued to practice their traditional religious beliefs but sometimes blended the two religions.

From the early 1600s through 1763, Indian-white relations in Wisconsin were marked by peace, mutual accommodation, and interdependence. The French who settled came in small numbers, adopted an Indian way of life, and did not try to force Indian peoples into a European and Christian way of life. The Indian economy and material life were altered, but the tribes were strong and continued to make decisions about their own future. Despite the changes caused by Indian and French contact, Indian societies remained intact.

Student Worksheet #2

II. *Wisconsin Tribes and the French*

Work on the assignments below after you have read Section II.

A. *Definitions*—Each word or phrase below has been used in the reading. Explain what it means.

1. gather:

2. trade:

3. economy:

4. fur trade:

5. material life:

6. mutual interdependence:

6. intermarriage:

B. *Questions*—Answer each question briefly.

1. What kinds of items were traded between the French and the Wisconsin Indian tribes?

2. What kinds of ties developed between Indian peoples of Wisconsin and the French?

3. How did Wisconsin Indians respond to the French Catholic missionaries?

4. How would you best describe Indian-white relations during the time of the French and Indian contact in Wisconsin?

Historical Narrative III

III. *Sovereign Indian Nations and European Power Politics*

While the sovereign Indian tribes in Wisconsin were coming into contact with French explorers and traders in the early 1600s, other tribes in North America also were making contacts and developing relations with Europeans. Just as tribal identity in North America would vary, so would the national identity of Europeans differ. The French, Spanish, Portuguese, Dutch, and British nations all sent explorers and settlers to the Americas. The European nations were seeking power and wealth in North and South America.

The Europeans made claims to the American lands—through purchase, treaty, conquest, and war. Most Europeans refused to accept the fact that Indian peoples did not consider "property" or land as something that could be owned by one person or a faraway king, just as one person or king could not own the air we breathe! There was much confusion when Indian peoples were told that they had "sold" the land, "negotiated" it away, or "lost" it by war. The pressure on land and tribal rights grew as time passed and more Europeans arrived.

European nations fought with each other over control of parts of North and South America and other issues. In the 1750s and 1760s, the British wanted to kick the French out of North America and extend British power and land claims. As in other wars among European powers, Indian tribes and individuals took various positions. Some actively fought alongside of the European powers, some quietly supported one side or the other, and some tried to remain neutral. This led to complicated relationships between Indians and whites.

During the war between the British and the French in the 1750s and 1760s (known as the French and Indian War or the Seven Years War), most of the Indian people in the Wisconsin area supported the French. For some, it was because their tribe had enjoyed good relations with the French for over 100 years. For others, it was because they detested the British. Some Indians actively fought with the French against the British. This was particularly true of the Potawatomi, who had a history of fighting on the side of the French as they pushed their territories southward. The Ojibway (Chippewa) supported the French because of their connections by marriage, trade, and other peaceful relations. The Menominee, on the other hand, had been good at playing the French and the British against each other. They did not feel a strong loyalty to either power.

The relationship between Indians and whites was changed when the war ended. The British had won and now claimed control over much of North America, including the Wisconsin area. As soon as the news spread of the British victory, the Indians in the Northwest and South began to fight for independence. They resented the large number of British settlers and the land-hungry nature of the settlers. The British, unlike the French, posed a very serious threat to Indian ways of life. Indians were concerned about loss of land, dislocation, and loss of trade. They were outraged by the violent crimes and threat of violent crimes, committed by the British against the Indian people. For example, the commander of the British forces intentionally infected Delaware

Indians with deadly smallpox by taking blankets from soldiers sick with the disease and giving them to the Delawares.

In 1763, many Indian peoples, including the Potawatomi, followed a leader named Pontiac in a struggle to rid themselves of the British. This fight for independence was *pan-Indian* (it included many tribes). The fight was very successful at first as the British were forced to abandon forts and evacuate settlers. Within a couple of years, however, a decision was made to negotiate a treaty and end the resistance. It had been a violent and destructive time for Indian-white relations.

For the next 15 years, the British government tried to organize peaceful relations with the Indian tribes by taking away the power of the thirteen colonies to deal with the Indians. The British thought a unified policy would be more fair and therefore more successful in avoiding Indian-white conflict. The British administrators felt white settlers were to blame for much of the misunderstanding and unfairness. They tried to separate Indians and whites by establishing lines of territory.

In Wisconsin, tribes found that trading with the British was possible although there were arguments and some fighting. Except for a few, British settlers could not and did not move into Wisconsin. Since contacts remained slight at this time, Wisconsin tribes did not feel pressure on land control.

Student Worksheet #3

III. *Sovereign Indian Nations and European Power Politics*

Work on the assignments below after you have read Section III.

A. *Definitions*—Each word or phrase below has been used in the reading. Explain what it means.

1. sovereign:

2. tribal identity:

3. neutral:

4. Pontiac:

5. pan-Indian:

B. *Questions*—Answer each question briefly.

1. Describe the different views of Indians and Europeans toward property or land ownership.

2. What positions did Indian tribes take when the European powers were fighting against each other?

3. Why did Wisconsin Indians support the French against the British during the French and Indian War?

4. Why did so many Indian peoples choose to join Pontiac's fight for independence?

Historical Narrative IV

IV. *Wisconsin Indian Tribes and the U.S.A.*

Thirteen years after the French and Indian War (1776), the American colonists wrote their Declaration of Independence and entered into a war with their mother country, England. This new war placed much strain and stress on Indian-white relations. Indian leaders understood the nature of the American Revolution; they recognized that by actively or quietly aiding either side, the colonial Patriots or the British Loyalists, they were placing themselves at great risk because the outcome of the war could not be predicted.

By 1776, Indian nations had experienced many broken promises by the Europeans. Promised boundary lines had been moved, and white settlers had continually placed pressure on Indian claims. Treaties had been broken and frontier settlers had committed violent acts upon Indian people. The Indians particularly distrusted the British. But now the British (Patriots and Loyalists) were fighting among themselves, and soon each side desired support from the various tribes.

Indian leaders realized that settlers rather than British officials were often responsible for the poor Indian-white relations. As a result, many Indian tribes, when pressured, sided with the British Loyalists. A few, like the Oneidas, made alliances with the Patriots based upon previous local relationships, promises offered, and calculations about future risks. Some tribes tried to remain neutral, which became difficult as the American Revolution continued.

The fledgling United States fought one more war with England in 1812. Wisconsin tribes were caught in the middle of that war because they had continued to trade with the British (who still governed Canada) and had remained distant from the government and citizens of the new U.S.A. It was not until *after* the War of 1812 that Wisconsin tribes came into more direct contact with U.S. officials and that Indian-white relations moved in new directions.

The U.S. government did not consider Indian peoples to be citizens. The government had developed federal Indian policies based on a system of treaty-making. At the beginning of the 1800s, the treaties recognized the tribes as foreign and independent sovereign nations. These treaties certainly confirmed the desire for land and control by U.S. citizens. A series of treaties was developed between the United States and various Wisconsin tribes during the 1800s. In 1825, all tribes living within the Wisconsin area gathered at Prairie du Chien and signed a treaty that identified tribal boundaries. This treaty allowed the United States to make other treaties with individual tribes for land cessions (the "exchange" or "giving up" of lands). Treaties gradually diminished the Indian lands, although certain rights remained with the tribes. In cases before the Supreme Court in the 1830s, Indian nations were recognized as domestic, dependent nations, a major turning point in Indian policy.

During the mid-1800s, there was also federal action to remove tribes east of the Mississippi River to lands in the West. The Sac, Fox, Potawatomi, and Winnebago were all removed, although some Potawatomis and Winnebagos stayed or returned by eluding officials. Both the Menominee and Ojibway (Chippewa) successfully fought against their removals by sending delegations to Washington, D.C., to protest. The U.S. government's policy of the forceful removal of Indian peoples from traditional lands stands as one of the darkest stains in American history.

Oddly enough, at the same time that the government was removing tribes from Wisconsin, Indians from the East were negotiating with the U.S. government and the Menominee to relocate and settle in Wisconsin. These New York Indians (Stockbridge-Munsee, Oneida, and Brotherton) all made the long trip from New York and established communities near the Menominee in the 1820s and 1830s. In 1838, the Brotherton became citizens of the Wisconsin Territory and the United States and were no longer considered a tribe by the federal government. (They are now seeking federal recognition.)

The treaties of the nineteenth century (1800s) were numerous and complicated. The Potawatomi, for example, were involved in 38 treaties from 1795 to 1837. The treaties gradually reduced landholdings to a *reservation*, which was much smaller than the original lands. The 1854 treaty with the Ojibway (Chippewa) identified five Wisconsin Ojibway reservations: Bad River (Odanah), Lac Courte Oreilles, Lac du Flambeau, Red Cliff, and Mole Lake. The St. Croix (not a party to the treaty) and Mole Lake Ojibway did not have land actually reserved until the 1930s.

The treaties, in effect, opened up lands to white settlers while limiting Indian claims. Some treaties reserved certain rights, such as hunting and fishing, to the tribes forever. This would have an important impact on the tribes and on Indian-white relations in the twentieth century.

As more whites moved into Wisconsin, Indian peoples became more limited in pursuing a traditional economy. The fur trade had slowed down in the 1820s, no longer providing Wisconsin Indians with an economic outlet. The tribes became increasingly impoverished while also subject to pressures from white society. Not only was there pressure on land, there was also pressure from whites on Indians to adopt a "white way of life." This pressure was pushed by churches, schools, and government officials.

In the 1880s, the U.S. government passed an Allotment Act in order to break up tribal holdings. (Allotment was also a part of the 1854 treaty with the Chippewa). This act required that reservation lands be cut up into individual landholdings. It was an attempt to *detribalize* and destroy the American Indians as distinct and varied cultures. The act was used in Wisconsin on all reservation tribes except the Menominee. (The Winnebagos residing in Wisconsin were offered individual "homestead" lands at about the same time.) The allotment of tribal land resulted in the loss of more lands and increased poverty.

It is easy to see that from the start of the American Revolution through the end of the nineteenth century, Indian-white relations focused on land issues. Pressures were placed on tribes as whites desired to settle on traditional Indian lands. The U.S. government pressured or forced tribes to do one or more of the following: to sign treaties giving up territory, to remove themselves from traditional lands to western areas, and to allot reservations into individual lands. Despite the loss of land and the poverty that faced many American Indians, it was clear that *cultural identity*

remained intact. Adaptations had been made, of course, but tribal identity and culture were distinct. Despite the powerful pressure from white society on Indian peoples to reject their traditional culture, they persevered. On the whole, Indian-white relations were not "successful" in the nineteenth century because of the white desire for Indian lands and because whites held a superior attitude toward the Indian peoples.

Student Worksheet #4

IV. *Wisconsin Indian Tribes and the United States.*

Work on the assignments below after you have read Section IV.

A. *Definitions*—Each word or phrase below has been used in the reading. Explain what it means.

1. treaty:

2. cession:

3. removal:

4. reservation:

5. detribalize:

6. allotment:

7. cultural identity:

B. *Questions*—Answer each question briefly.

1. What sides did Indian tribes take during the American Revolution?

2. What effects did the treaties of the nineteenth century have on Wisconsin tribes?

3. How could be you best summarize Indian-white relations in the nineteenth century (1800s)?

Historical Narrative V

V. *Twentieth Century Issues in Indian-White Relations*

Twentieth century relations between Wisconsin Indians and whites have varied depending upon the tribe, the white community, the time period, and the issue or event. Prejudices toward Indian peoples have been evident throughout the century. At the same time, Indians and whites have intermarried, attended the same churches and schools, and served in the armed forces together.

This century has seen drastic changes and swings in federal policies affecting Indian peoples. Despite the fact that many Indians, one-third to one-half, were already U.S. citizens, a 1924 act passed by Congress recognized all American Indians as citizens. Indian people also retained tribal citizenship, as this act did not affect tribal status. This is an important concept known as *dual citizenship*. The allotment of reservation land came to a halt in the 1930s with the Indian New Deal. At that time, the Mole Lake and St. Croix Ojibway were provided with lands promised in nineteenth century treaties, while the Oneida and Stockbridge-Munsee lands were enlarged.

The government policy during the 1930s and 1940s supported the *self-determination* of Indian peoples, in contrast to earlier attempts to detribalize Indian societies. The U.S. government recognized the right of tribal governments to determine their own future. The goal was to keep the government from dictating to Indian peoples; it showed respect for Indian tribal and cultural identity. The 1930s marked an important turning point for tribal governments.

Following the Second World War, in which over 25,000 American Indians served in the armed forces, a new federal policy was proposed. Rather than the self-determination of the 1930s and the 1940s, a call was made in the 1950s to terminate the government-to-government relationship that the tribes had had with the U.S. from its beginning. This special relationship had been supported by the Constitution, Supreme Court decisions, and treaties. The U.S. government quickly terminated several tribes in the late 1950s and early 1960s. The Menominee tribe of Wisconsin was one of the terminated tribes.

Termination resulted in difficult economic and social problems for the tribes involved. All tribal lands were redistributed to individual members or a corporation, and the tribal governments were dissolved. All federal benefits and services normally available to tribes were also terminated. In addition, Public Law 280 was passed giving certain state governments, including Wisconsin, powers over tribes. This created tension in Indian-white relations as states had often been opposed to the concept of Indian lands and rights.

For the Menominee, the termination policy resulted in many adverse situations, including the loss of much land to wealthy white real estate developers. The Menominee organized and protested against termination, bringing public attention to the issues affecting Indian peoples. At the same time the Menominee were working to reverse this termination, President Lyndon Johnson and other political leaders of the United States began to understand that Indian

termination was a disaster and that policies needed to be changed. In 1968, President Johnson said, "We must affirm the rights of the First Americans to remain Indians while exercising their rights as Americans. We must affirm their rights to freedom of choice and self-determination." Implementation of termination as a federal policy ended. The Menominee regained their tribal status in 1973 under the Menominee Restoration Act.

Since the 1970s, Congress has passed a number of laws to protect self-determination, to assist with economic development, and to promote education. Tribes have become very vocal and successful in pursuing treaty rights through the legal system. Many whites do not understand the nature of law and the superior place a treaty holds within the American legal system. (According to the U.S. Constitution, Congress must approve all treaties, which have the force of the highest federal law.) Misunderstandings regarding treaty rights have resulted in open hostility and violence toward Indians in many states, including Washington and Wisconsin. These misunderstandings have threatened the positive Indian-white relations that have developed over the years.

For the Wisconsin Ojibway, recent court decisions have confirmed certain fishing and hunting rights reserved under specific treaties. The Ojibway have shown good faith and reasonableness in working with various governmental agencies to protect the natural resources. However, non-Indian groups have organized in opposition to the Ojibway and against treaty rights. Unfortunately, many of these people do not understand the past history of the United States and Indian tribes, nor do they understand that treaties are living documents. Some anti-Indian organizations have suggested that Congress cancel all old Indian treaties, while others have been personally vicious toward individual Indian people. Luckily, despite these terrible misunderstandings, there are Indian and white people who are willing to listen to each other, learn about the complicated issues, and work together to improve relations.

Indian-white relations have seen negative and positive shifts in the twentieth century. In Wisconsin, tribes have been affected differently by federal legislative changes, court decisions, and local issues and conflicts. Some whites still treat Indian peoples as inferiors. However, many Indians and whites are respectful of one another and are working together to achieve a number of goals.

Student Worksheet #5

V. *Twentieth Century Issues in Indian-White Relations*

Work on the assignments below after you have read Section V.

A. *Definitions*—Each word or phrase below has been used in the reading. Explain what it means.

1. dual citizenship:

2. self-determination:

3. termination:

4. Public Law 280:

5. Menominee Restoration Act:

B. *Questions*—Answer each question briefly.

1. During the twentieth century, there have been many changes affecting Indian-white relations. Name one change and the effect it had on Indian-white relations.

2. Can you think of ways in which the "self-determination" of Indian tribes is good for both Indians and whites? Explain.

3. How have recent court decisions supporting the fishing and hunting rights of the Ojibway (Chippewa) affected Indian-white relations?

Indian-White Relations: Historical Foundations

Key Concepts

adapt – to change to meet new conditions or circumstances.

alliance – a close union or a connection between two political groups; for example, the alliance between the French and the Potawatomi.

allotment – refers to the cutting up of reservation land into individual holdings (allotments); moving from tribally controlled lands to individually owned lands; a government policy followed from 1887, with the Allotment Act, to the early 1930s.

cession – refers to the giving up of territory or land. For Indian tribes, land cessions were often misunderstood and unfair because of the cultural differences regarding land ownership or property. Enormous pressures were placed upon the tribes for land cessions.

Columbian Exchange – the exchange between the world of Europeans and Africans and the world of American Indians. The exchange included foods, material goods, animal and plant life, religions, diseases, customs, and ideas.

contact – in Indian-white relations, this concept refers to the initial coming together of Indian and white peoples.

cultural identity – to identify with the arts, traditions, life style, and other elements of a people; to maintain the traditions of a people.

detribalize – to break down tribal identity and tribal government. For example, the U.S. government tried to detribalize Indian peoples through the Allotment Act of 1887.

diplomacy – the practice of conducting relations with other nations and peoples.

dual citizenship – belonging to two nations; having citizenship rights and responsibilities within two nations. For Indian peoples in the United States, dual citizenship means that they are both American citizens and tribal citizens (members).

economy – a system for managing and using the resources of a people; the way a people provided for their needs.

fur trade – the trade of animal skins between various tribes in Wisconsin, and other areas, and the Europeans (particularly the French and the British). In exchange, the tribes received such items as blankets, metal cooking utensils and tools, cloth, and beads.

gather – to harvest or pick. This term generally refers to the collection of wild roots, berries, wild rice, and other vegetation and not to formal farming practices.

intermarriage – to marry outside one's own group; for example, the marriages between Ojibway women and French men.

material life – refers to the items or things used in the everyday life of a people. These items can be extremely useful, merely decorative, or pleasurable. For most American Indian tribes at the time of contact, the material life was composed primarily of items that were useful, although some items were also decorative and pleasurable.

Menominee Restoration Act – the 1973 federal act which overturned the earlier termination of the tribe and reservation.

mutual accommodation – to adjust to each other in fairly equal ways; to make some changes or adjustments in living together.

mutual interdependence – to depend upon each other in fairly equal ways.

natural resources – the materials that come to us directly from nature; for example, timber, water, plants, and fish.

neutral – not supporting or favoring any side in a conflict or war.

pan-Indian – a group or movement that includes Indians of different tribes.

Pontiac – a famous Indian leader who led the fight for independence against the British in 1763. He gathered together many tribes in this pan-Indian movement.

Public Law 280 – a federal law which places certain law enforcement responsibilities on reservation lands with the state government rather than the federal government. Wisconsin is one of several states covered by this law.

removal – refers to the forced removal of Indian tribes from east of the Mississippi River to lands west; an official policy of the U.S. government that began in the 1830s.

reservation – reserved lands for Indian tribes.

self-determination – to make decisions about yourself; to run your own affairs. Self-determination of the American Indian tribes recognizes that it is the tribes' duty and right to govern and make decisions regarding tribal members.

termination – a U.S. policy of the 1950s and early 1960s to end tribal government and the government-to-government relationship between tribes and the U.S. government.

trade – an exchange of one thing for another. Money is not necessarily needed for trade, but it can be part of the exchange.

traditions – customs, practices, and beliefs that are passed from generation to generation.

treaty – a formal agreement between two or more nations. Indian tribes were recognized as nations and were involved in treaties with European countries and the United States.

tribal identity – to associate or connect with the distinct traditions and practices of a particular tribe. For most people, tribal identity would develop from birth, but it also might develop through adoption, intermarriage, or living within the tribe.

sovereign – independent, self-ruling; for example, at the time of Indian and European contact, the Menominee tribe was a sovereign nation.

Indian-White Relations: Historical Foundations

Role-playing: A Dramatic Activity

Organize students into small groups (4-8 students). Assign a role-playing activity to each group, identifying the roles individuals must take. A few dramatic scenes are suggested below, but teachers should feel free to develop more. Encourage the students to develop a sense of "historical empathy" by trying to see things from a particular perspective. Be sure that students base their dramatization/role-playing on factual information.

Suggested Dramatic Scenes

Scene One: The Shock of Contact

Characters: Several Indian peoples from different tribes (for example, Ojibway, Menominee, Potawatomi).

Role-playing: Share information with one another regarding the habits, appearances, material items, and thoughts of the "new" Europeans.

Reversal: Several European peoples from different nations (for example, British, French, Spanish) are sharing information with one another regarding the habits, appearances, and thoughts of the Indian peoples.

Scene Two: Indian Tribes Meet the French

Characters: One or two French fur traders, one French priest, an Ojibway tribal leader, and two to four Ojibway people (both men and women).

Role-playing: Discuss the backgrounds of each culture, possible items of trade, questions about alliances, and plans for future relations.

Scene Three: A Menominee Discussion with U.S. Officials

Characters: A Menominee delegation, several congressmen, and the president of the United States.

Role-playing: The Menominees have come to Washington, D.C., to oppose the removal of their tribes to lands west in the 1850s. The Menominees need to discuss all of their reasons for opposing their removal. Some congressmen should actively argue for their removal, while the president and other congressmen listen and ask questions. The president will ultimately agree with the Menominees.